The Bombay Guardian.

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WEEKLY REVIEW.

—The list of sums given or set apart by the Native Princes of Western India to commemorate the visit of Prince Alfred, amounts to upwards of seven and a half lacs of rupees. Besides this, presents to a considerable amount have been made to him, for which he has, it is stated, returned presents of at least equal value.

—The *Indu Prakash* says: "The native public was very, much disappointed to see the son of the Queen appear in public in common undress uniform, which took away not a little of the grandeur with which royalty is associated in at least the Oriental mind." We should hope the lesson would not be lost. Any man that has wealth can cover himself with costly finery and thus show that he has money and bad taste. In England it is considered a mark of vulgarity and not of rank for a man to dress splendidly.

—The Hon. Mr. Sassoon has given Rs. 25,000 for an organ for the Town Hall. The Town Hall is hardly worthy of an organ, it is so ill-adapted for hearing. Can nothing be done to improve it?

—The Sassoon Mechanics' Institute has been opened this week. Its total cost has been Rs. 135,000.

—We are glad to see that Madras contents herself with an expenditure of Rs. 10,000 in receiving Prince Alfred. Twelve times that amount was spent in Bombay, we believe, without counting private outlay. At the same time, in certain parts of Rajpootana thousands of half-starved people were glad to get work by which they could earn *one anna a day*, barely enough to keep body and soul together. Of course it does not follow that if the money had not been expended in receiving the Prince, it would have been expended in relieving the Rajpootana sufferers.

—Dr. Temple has suddenly lost all the favor he had with the Broad-Church party, by consenting to withdraw his article from the volume of "Essays and Reviews." M. in the *Friend of India* pronounces it 'a very pusillanimous act, which will justly forfeit him the good opinion of his countrymen.' We think the act would have come with a much better grace before he had been actually inducted into his episcopate.

—France has her Magna Charta. Napoleon III. seems to be fully purposed to give her a constitutional Government. He has abdicated his autocracy. He has called upon M. Ollivier to prepare a draft of the new Constitution, embodying all political reforms and enlarging the powers of the Corps Legislatif.

At the last Annual Clerical Meeting at Islington, it was stated that of the 18,000 clergymen of the Church of England 5,000 were probably men of Evangelical principles; and the *Record* thinks the estimate is probably correct. If so, they are considerably less than one third of the whole. We cannot regard the statement as a very encouraging one. How comes it to pass that with standards distinctly embodying evangelical truth, the large majority of the clergy should have drifted away from evangelical doctrine?

We have received another letter from the gentleman who spoke of the spilling of the precious blood of Christ from the communion cup as a fearful crime. He acknowledges his error in having charged us 'with deliberately falsifying his letter.' We would not have used the word 'shed' in remarking on his letter, if we had had the least idea that he objected to it as a synonym for 'spill.' He further adds:

"Had you thought for a moment you would have perceived that it is only reasonable that I should, believing as I do, feel horror at such a wicked sacrilege; that the horror founded on such a belief is perfectly justifiable I should think you must at the best admit, however unjustifiable you may consider that belief to be. But I will go further and add, that I believe a pious Calvinist would feel a 'holy horror,' likewise, at any wilful irreverence to the sacramental bread and wine; I can at all events quote a distinguished member of the evangelical party in the Church of England, on the side of reverence. Not long age Canon Miller of Greenwich when publicly speaking against 'Ritualism,' said, that while he looked upon adoration of the Blessed Sacrament as idolatry, yet no Christian could fail to treat the Bread and Wine, which had been solemnly set apart as symbols of the Lord's Body and Blood, with any thing but reverence; and, if my memory does not fail me, he added, that the elements so set apart, ought not to be used for common purposes, but should be reverently consumed in church after the Service."

If a man believes a stone idol to be the abode of a prayer-hearing God, he will naturally accuse of sacrilege all who touch it without any such recognition; this does not alter the fact that his belief is one highly dishonoring to God and to himself. There is an infinite difference between irreverence and sacrilege, as great as there is between the figure of a cross and the sufferings of Calvary, as there is between a symbol and that which it stands for. If the bread and the wine are actually converted into the body and blood of Christ, so that to spill a drop of the wine is to spill the precious blood of Christ, then all those communicants in all branches of the Church of Christ, who take, masticate, swallow, and digest it without recognizing that the elements are become God, are guilty of sacrilege, no matter how much of reverence they may show. And this is virtually the stigma which is put upon all pious communicants throughout the world who disbelieve in transubstantiation, by the letter of H. C. B. B. Our correspondent closes by again asking for evidence that he is heathenizing Christianity by such expressions as he used. When the children of Israel began to bow down before the brazen serpent and to worship it, God commanded that it should be destroyed; they were heathenizing the true religion when they made a material thing an object of worship. The following statement, made by a clergyman at Christ Church, Clapham, during the "Twelve Days' Mission" also illustrates this matter:

"Great mistakes are made about the Sacrament. Our Lord is really present, and when we eat it we eat our Lord. He is in us then. Some deny this. They say it is only bread, because it will decay, Our Lord is there only as long as the species remain; and by the species, I mean, as long as there is no decay or change. If the Sacrament is not eaten, it will ultimately decay—the species change, and then our Lord departs. If we eat it, medical men tell us that at the end of a quarer of an hour digestion begins. The species thus changes and our Lord departs. I want you to be perfectly still, to keep kneeling, during this quarter of an hour after partaking, for the Lord is in you, carrying on his sacrificial work and making intercession. I should like you to keep kneeling for this quarter of an hour at the altar step; but when there are many to partake, this cannot be done; therefore go back, and be quiet in your seats for this period."

Our notice of the late Rev. Jas. Bunter was incorrect. He was ordained deacon many years ago, and was expecting ordination as priest.

The volume of Transactions published by the Medical and Physical Society, last year, contains a number of papers contributed in the years 1863-69. These papers having been for the most part prepared for an association of medical men, are not always intelligible to the outside public. A paper on the value of Iridectomy takes for granted that every body knows what Iridectomy is. A paper on the snakes of Sind speaks for itself, being copiously illustrated with pictures of these interesting animals; but one wonders what such a paper has to do in the Transactions of the Medical Society.

There is an article on Styptic Colloid, said to be useful in hastening cicatrization; Dr. Partridge thinks it 'an important addition to our means of treating some cases in surgical practice.' There are papers on Hill Diarrhœa, Dysentery and other diseases, all doubtless well deserving the study of medical men who have newly come to the country and are comparatively unacquainted with the peculiar form that diseases take in this country and the special treatment required.

If the *Indian Church Review* instead of further criticisms upon our remark regarding ritual in the New Testament, had published the paragraph containing it, it would have saved us the trouble of again referring to it. What we say is this, that there is no obligation laid down in the New Testament regarding genuflexions or other attitudes or postures, or vestments, symbols, or liturgies in worship. We were not quite so stupid as to say

that there is nothing there about postures in worship. The publican *stood* when he smote upon his breast and said, Lord, have mercy on me a sinner. And our Lord says, When ye *stand* praying, forgive if ye have aught against any. There is also mention made of kneeling and prostration in prayer; and, in the Old Testament, of sitting before the Lord; but there is no command, no recommendation even of any particular form. In Paul's 1st Epistle to Timothy (II. 8) there is indeed something that looks like a precept touching a form: "I will that men pray everywhere, lifting up holy hands." But this has never been understood to lay Christians under an obligation to hold up their hands while engaged in prayer; it points out that a consecrated place is not necessary for prayer, and that acceptable prayer cannot be offered by any one, minister or layman, who is greedy of filthy lucre or regards iniquity in his heart.

Nor, when we wrote, did we imagine that any one would understand us to be saying that there was no reference to symbols in the New Testament, as we so often have had occasion to mention the symbols of the Lord's Supper. These are not however prescribed as a form of worship, but as a means of showing forth the Lord's death. There is thanksgiving before the breaking of bread, and the distribution of the wine; but the eating and drinking are not in themselves worship. In all that Christ and his apostles have said on the subject of acceptable prayer there is not a word pointing out the obligation to make use of symbols, or even recommending their use. *Catholicus* says there is. He says:

"We have the authority of Our Lord Himself for using tht symbol of the cross, for he used it before his crucifixion, as will appear from the following passages in the Gospels:—'And he that taketh not his cross, and followeth after me, is not worthy of me;" again, "and whosoever doth not bear his cross, and come after me, cannot be my disciple."

It follows from this extraordinary interpretation that no man is a disciple of Christ who does not carry, on his person, the symbol of the cross; and conversely, that every one who does it is a true follower of Christ. Further, if Christ meant a literal cross, he must have meant one big enough for a man to be crucified on, not a little dangling ornament the size of your little finger. The Greek word *stauron* means something on which a man may be crucified.—We must apologize to our readers for noticing any thing so ineffably childish as this.

"A Comprehensive Dictionary, English and Marathi, by Baba Padamanji." We welcome with much pleasure the appearance of this work. It is modestly called a new edition of the Compendium published some years ago, improved and enlarged; but it is fairly entitled to be regarded as a new work. Mr. Baba has been engaged for five years in the preparation of it, and it has cost him an immense amount of toil and study. It consists of about 700 pages of large octavo, with double columns. The words are grouped; not all the words derived from the same root, which would often be misleading, but those words so derived which begin with the same syllable. Thus, under the word *divide*, we have, in the same paragraph, *divided*, *dividend*, *divider*, *divisible*, *divisibility*, *division*, and *divisor*. Great pains have been taken to indicate shades of meaning. A certain word in English may have several senses, to express which several different words may be required in Marathi, and a student needs to be told what sense is expressed by one word and what by another. This has been done with great care. The Latin and Greek etymologies of English words are given. The author has gone about his task most conscientiously; we find no traces of perfunctory or negligent work; no effort is spared, consistently with the limits of the work, to give the best definitions and the fullest instructions regarding the uses of words. Mr. Baba Padamanji's Marathi compositions have long been admired, and his knowledge of the language is, we should suppose, unsurpassed. Among the works consulted, he, of course, makes special mention of those of Major Candy and J. T. Molesworth, Esq., justly remarking that 'these must form for all future generations the basis for the labors of the Anglo-Marathi lexicographer.' With many and important demands upon his time, and with much less than an average measure of good health, Mr. Baba has been enabled, by the blessing of God upon his unflagging diligence, to carry to a successful termination this great literary work, and we heartily congratulate both him and the public upon it.

The Report of the Bombay Branch of the Christian Vernacular Education Society, for 1869, has reached us.

The building intended to accommodate the Normal School at Ahmednuggur has been completed at a cost slightly over Rs. 6,000. It is a plain, substantial structure, very commodious, and admirably situated for educational purposes. The Normal Classes now occupy it, and in the course of a few months the dormitories for the teachers and students will also be ready for occupation.

The Normal School is under the charge of J. S. Haig, Esq. It is a very important institution, and those who have made themselves acquainted with its working, believe that it is destined, by divine help, to exercise an important influence for good in the Presidency. The pupils are Christians, or the children of Christians, and they are receiving a training which is calculated to fit them for extensive usefulness as teachers of their fellow-countrymen. The following extracts are from the Report:

"The session began with an attendance of 44 pupils, of whom 38 were present at the annual examination in October. Of the six whose connection with the institution ceased in the course of the year, one, by previous arrangement, was placed by his Missionary in charge of a school after a few months' study; one was removed by his friends to a distant town; two left—one to study English elsewhere, and one to escape discipline; one was dismissed, and one died."

"The work of the year was quietly pursued, perhaps more quietly than in former years. The conduct of the great majority of the students was good; and throughout, there was a gradual improvement in the deportment and behaviour of all. The standard aimed at in this respect has not yet been reached, but the progress made towards it during the year was satisfactory. Of the 38 students present at the close of the term, only one by misconduct was thought ineligible for re-admission to the school. Three of the students made a public profession of religion and united with the Church of Christ in this place.

"The religious exercises were the same as in previous years. The students' prayer meeting on Tuesday evening was generally well attended, and it affords me much pleasure to acknowledge the interest taken in it by the native masters. Both seemed to feel it their duty and privilege alternately with myself to take the superintendence of the meeting. The 'Sabbath School between two and three on Sabbath afternoon was continued as usual, and attendance at this exercise as well as at the ordinary services in Church was required of every student. The work of the institution was daily begun and closed with devotional exercises.

"The students were held responsible for the appearance of their class-rooms and dwelling houses; and, in addition, six hours weekly of manual labour were required from them. They were chiefly engaged on the new premises, in making roads, planting trees, and cleaning the grounds. The objects aimed at in this regulation were the encouragement of active habits and the removal of the prejudice against manual labour, so strong in the half-educated portion of the Christian community."

"All the senior students (nine in number) left at the end of the year and are now employed as teachers in different places. The most unpromising of the other classes were removed,—a fair trial having satisfied their supporters that there was no promise of usefulness which would justify a longer connection with the institution. As intimated in the last Report, such failures are to be expected from year to year, till the elevation of the Christian community furnishes us with better material from which to draw students for the institution."

"The Normal Classes now occupy the new building. One room is occupied by a primary school of nearly 40 scholars, who at my request have been placed there by Mr. Bissell of the Am. Mission. They are chiefly Christian children and afford a much more satisfactory Model and Practising School than could be obtained from the heathen population."

The *Indian Church Review* of March 17th has the following:

"Recantation of Mr. A. O. Gillett (late Baptist Missionary).—The above event occurred at the Cathedral on Thursday morning last. Immediately before the commencement of the celebration of the Holy Eucharist, the Bishop's Chaplain proceeded down the centre aisle of the Cathedral and led up to the Bishop the Penitent. The Bishop then addressed the congregation, stating that Mr. Gillett when studying for Holy Orders had left the Church of England and joined the sect of the Baptists, that he had been re-baptized, and had become a minister in that sect, and finally that he was now desirous of confessing his error, and would read a statement (previously read to his Lordship) to that effect. Mr. Gillett standing at the altar rails, then read aloud a confession of his sin, in having left the church of his baptism, in having been re-baptized, in having taught heresy to others. The Bishop then formally re-admitted him into full Communion with the Church, and proceeded with the Celebration of the Holy Communion at which he was received as a Communicant."

We regret much to hear that Mr. Gillett has been preaching heresy. If by that opprobrious word the peculiar doctrines of the Baptists are designated, we incline to think that something is still wanting to Mr. Gillett's conversion. His first act, on reception into the Church of England, is, with the concurrence of the Bishop of Bombay, simply to denounce all the excellent men who have held Baptist views, as heretics. We should wish that he might have found other teachers in the Church of England, men who would have taught him that the Gospel requires no such antagonism between Christian denominations. Mr. G. says that he sinned in leaving the church of his baptism. 'Whatsoever is not of faith is sin;' that is, whatever a man cannot do with a conviction that it is the will of the Lord; if Mr. G. joined the Baptists without such conviction, then of course he sinned; but in that case he would stand condemned as a hypocrite. But what are we to think of the catholicity of those who require of their neophytes to denounce as heretics all that belong to the denomination just left by them, a denomination, in this case, distinguished

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by such men as Bunyan, Fuller, Robert Hall, Carey, Judson, Baptist Noel and Spurgeon. Let us suppose that Presbyterians, Baptists, Independents and Wesleyans should begin to imitate this example, and require all that join them from the Church of England to make a public recantation of their error and denunciation of that Church. What an interesting spectacle this would be to the world. In these bodies happily and in the truly catholic portion of the Church of England, the spirit of sectarianism is not so rampant as this.

The *Bombay Guardian* does not advocate the distinctive views either of the Baptists or of any other body, but reserves its zeal for those that are held in common by the different branches of the Church Catholic. We have entered this protest against the proceeding described by our contemporary because we believe Mr. Gillett to have been ill-advised, and hope that he may be brought to see this newly-committed error. It seems to us that his repentance needs to be repented of, in the particular mentioned.

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SATURDAY, MARCH 26, 1870.

OUR WASTE PLACES.

The *Mission Field* for February contains an Appeal from the Bishop of Bombay for help to Christianize the Marathi tribes, addressed to the Gospel Propagation Society. In this the Parsees of Bombay are set down at 100,000. They do not probably much exceed 40,000. The bills of mortality show *that they constitute about one-twentieth of the inhabitants. The population of the* diocese, including 3,000,000 Rajpoots, is estimated at 22 to 25 millions. The population of the southern half of the Presidency is put down at 91 millions, which is of course a gross typographical blunder. The missionaries of the Free Church of Scotland, are put down at three, in Bombay and Poona. There are five at these places, besides two at Nagpore. The Rajpootana Mission is omitted.

"I have no hesitation in saying that so much of the Marathi speaking country as lies on the southern side of a line drawn from a point immediately north of Bombay through Ahmednuggur to the Eastern boundary, is the district to which the attention of the S. P. G. should first be drawn, and on which those new efforts to which I now earnestly invite you should for a time be concentrated."

"Poona and Kolapoor, and next to these Belgaum and Ahmednuggur, are the sites which I would recommend for first efforts."

One is somewhat surprised that after surveying the actual mission work of the Presidency, and the measure of need in the different portions of it, the Bishop should single out four stations where the missions of other Societies are already planted, and neglect immense districts in which there is no missionary whatever. For about forty years there have been missions in Poona, Belgaum and Ahmednuggur, and for fifteen or more in Kolapoor. In all these places the Gospel has made some progress, and Native Churches have been gathered. At Ahmednuggur and in the depending district, is the largest number of Christians that have been gathered from the heathen in this Presidency. Yet these favored places are selected and commended to the Propagation Society as stations to be occupied by their missionaries; and all the while there are extensive regions in this Presidency, containing millions of inhabitants, without a single missionary. There is, for instance, the entire Concan, north and south of Bombay, about 300 miles in length with a population doubtless exceeding two millions, and with towns as large as Ahmednuggur, such as Tanna, Bhewndy, Callian, Panwell, besides Rutnagherry, Rajapoor and other places, in the whole of which there is not a single foreign missionary. In the north eastern parts of the Presidency, and in the country extending from Ahmedabad northward for hundreds of miles, there are extensive and populous districts. On an average there is one missionary to a half million of people in this Presidency. The apostle Paul desired not to enter into other men's labors, but to preach the Gospel where Christ had not been named. Paul had faith in the Lord Jesus Christ, and boldly committed himself to untried fields, not waiting till others had made an opening for the Gospel. There are Societies where missionaries would be hailed as coadjutors by those who are already at work in such places as Poona and Bombay, and there are missionaries of the S. P. G. whose labors would not, we hope, tend to weaken the churches planted by other missions; but the work of this Society has been felt to be sometimes prejudicial, on account of a certain readiness to receive the members of other mission bodies, and to engage, at high salaries, agents trained and fitted by those bodies.

It would have been well, we think, if the Bishop of Bombay had, before making these proposals, ascertained that the missionaries *already laboring at the places named*, had no objection to the extension of the Propagation Society's work to their stations.

We hope the attention of some Society may be soon directed to the neglected fields of this Presidency, especially the Concan. Why should not the Wesleyans have a mission in this Presidency?

THE SECOND ADVENT.—IX.

Can we do full justice to this subject by confining our attention to the passages in which the coming of the Son of Man to judge the world is spoken of? We wish to know what the condition of things in the world will be at the time when Christ returns in glory. All the passages that we have considered seem to be consistent with the idea that the church and the world shall be in very much the state in which we now see them to be, at the time of that glorious advent. But are there no passages that naturally lead us to expect that the Gospel will be universally triumphant, and that the labors of Christ's servants for the evangelization of the world and the obedience of all nations to the faith, shall be crowned with success, and the earth filled with the knowledge of the Lord as the waters cover the bed of the sea? We cannot rightly honor the testimony of God's word on one point, if we shrink from giving due consideration to other points of the divine testimony. Yet how prone we are to this very thing. We find something taught in the Scriptures, and our attention is very much taken by it; we hunt up other passages that correspond with it, and get a very strong conviction concerning this particular truth; then when something having a different look presents itself, we are afraid of getting our conviction weakened, and of losing the light we have gained, and so, giving the stranger text a cold and unenquiring glance, we pass by on the other side. But there are others whose attention has been particularly drawn to this slighted text, and who have searched and found many fortifying passages, and attained to a very strong conviction in favor of the particular truth set forth in them, and have been unwilling to expose their treasure to the unfavorable influence of the passages which have occupied you. When you and they come together, who would say that you had been studying the same Bible? And it makes no difference whether you have been studying the Bible directly, or have got your views from what is called the church. Perhaps there is a difference and it is in favor of the direct study of the Bible; they that get their religious instruction from others, are even more likely to adopt their particular views.

The remedy for this partial study of God's word is not to be found by turning away from God's word to some supposed authority in something claiming to be the church. In the church we find the Bible broken up into systems, and these systems embodied in different bodies of Christians, each believing their own to be the best expression of God's word. The only remedy of the evils flowing from a partial study of the word is the impartial study of it. Let us have the principle deeply imbedded in our minds that the honor due to one aspect of truth never demands that we should slight the claims of any other aspect. When we find that we can only be comfortable in our views by giving less attention to certain portions of the divine testimony, we ought to be uncomfortable; we are not yet in a position to have the full peace of God.

"The saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever." Daniel III. 18.

In the prophecies of this chapter four great empires pass in review, the Babylonian, the Medo-Persian, Macedonian and Roman; the last undergoing a modification which makes it another in some respects, without altogether destroying its identity. Finally, all these thrones are cast down; these dominions, the grand distinguishing feature of which is their antagonism to the saints of the Most High God, terminate; the Ancient of Days is seen sitting on his throne in glory incomparable; the judgment is set, the books are opened; because of the voice of the great words which the horn spake, the beast was slain and his body burned. With this seems to correspond 2 Thess. 2-8: "That wicked one, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming;" at least the last clause of it. But Daniel tells us more of what he saw in the night visions: "Behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion and glory and a kingdom that all people, nations and languages should serve him; his dominion is an everlasting dominion."

Who can this be? With our New Testament light, we exclaim at once, This is none other than the Son of God, the Lord of glory, Christ. The Son of Man is seen coming in the clouds of heaven; but it

is to the throne of the Ancient of Days that he comes, to receive the investiture of universal dominion. Does this refer to his ascension on high, after rising from the dead, when all power in heaven and in earth was given unto him? Hardly. For the point of time here is that in which the dominion is really taken away from the hostile powers of this world, and the divine glory is fully manifested. The fourth and fifth chapters of the Book of Revelation constitute the best explication of this vision. The fourth chapter shows us the Lord of all, the Ancient of Days, enthroned in majesty; the fifth shows us that all this glory is Christ's. What seems to be a succession in time, may be simply a succession in the order of communication, regard being had to the state of mind of those for whom the prophet was writing. First, the revelation of the divine glory; then the discovery that this divine glory belongs to the Son of Man; the sceptre seems to pass from the Father to the Son; but strange to say, it does not seem to stop there, but to be transmitted to the saints of the Most High God. Let us not, however, be precipitate; this last statement is given under the head of interpretation. The prophet was lost in wonder at what he had seen, and was distracted in his attempts to find the solution of it. An interpreter is accordingly given to him, who tells him that after the four empires, the saints of the Most High shall obtain this universal dominion. This simple explanation does not satisfy. Daniel speaks of what he had seen in his vision; the fourth beast, the ten horns, the little one speaking great things and warring with the saints, 'until the Ancient of Days came and judgment was given to the saints of the Most High.' The judgment given to the Son of Man is here spoken of as judgment given to the saints. The angel announces that the saints shall be under the control of the Arrogant one, a time, times and half a time; then the Judge shall sit, to take away and assume his dominion, "and the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." What can we gather from all this, but that there is in some sense an identification of the Son of Man with the saints of the Most High? of the body, the church, with its Head? He takes the kingdom for them; they take it for him; which? He takes it for them from the Father; they take it for him from the rulers of this world; but without him they can do nothing. But it is clearly taught that without them, he will not overthrow his enemies and establish his kingdom. The kingdom and dominion shall be given to the people of the saints of the Most High.

What is this kingdom? What is the kingdom that the people of God pray for and strive for? Their aim is to bring men to Christ. Fear not, little flock, says Christ, it is your Father's good pleasure to give you the kingdom. This is the victory which overcometh the world, even our faith. But perhaps the 19th of Revelation will tell us more regarding this.

ISRAEL. II.

In the *Rainbow* (a Magazine edited by Rev. William Leash, D. D.) for January, is an article on the Prophetic History of Israel, from which we take the following:

"You can as easily shut out the church from the hopes of the New Testament as the Jews from the hopes of the Old. The church is the centre of the spiritual, the heavenly, the resurrection glory; and the Jewish nation is the centre of earthly dominion, the inheritor of the promised land, and the blessings of the Abrahamic covenant. It is no easy matter to weed out the promises and prophecies concerning Israel from the word of God; but yet earnest men, Christian men and learned divines have made the attempt. The Jews are to have no national future, no restoration to Palestine, no other hope than to be lost among the nations.—They are finally and forever scattered, and their destiny is to vanish nationally from the face of the earth. How many things do these hard-hearted expositors forget. They forget the ancient Covenant, they forget the oath of God, they forget the depth of the eternal mercy, they forget that the gifts and calling of God are without repentance, they forget that the curse is generally accompanied with the promise of future blessing, and they forget that to deny the prophecies leads to a denial of the historical parts of Scripture also."

We have seen a great deal written in this strain in the last twenty years. The writers are not content to hold their own peculiar views concerning the place of Israel in prophecy, but it pleases them to use the language of severe denunciation in speaking of those who take a different view of the prophecies. They are accused of denying the prophecies, of dishonoring the word of God, of being the opponents of the Jews, of being actuated by a mean selfishness in confining the promised blessings to the believer in Christ. As we happen to be of the number of those who consider that the promises of Scripture are limited to the believer in Christ, we are called upon to show why this stigma does not belong to us.

We do not at all deny that the Jews may be restored to Palestine. But we affirm that the prophecies of the Old Testament have an infinitely higher signification. In Christ all the promises are Yea and Amen. He that hath the Son of God hath life; he that hath not the Son of God hath not life. It is only in Christ that God now reveals his grace to men. The Father loveth the Son and hath given all things into his hand; he that believeth on the Son hath everlasting life, he that believeth not the Son shall not see life. Whether he be Jew or Gentile a man is effectually excluded from the grace of God, until he believes on Christ: and when he believes on Christ, he receives the Spirit of God, and perceives that all believers in Christ are his brethren, in a far closer and more precious sense than ever Israel after the flesh could be. All things are his; for he is Christ's and Christ is God's. And this is not antagonistic to Judaism, but its fulfilment. The Jews were separated as a nation unto the hope of a coming Messiah; and it was distinctly announced by Moses himself that all their privileges would be forfeited by those who should not receive this coming One; they should be cut off from the number of God's people.

It seems a most extraordinary representation to make, that they who offer to men Christ and all his fulness, the immeasurable love of God in Christ, all things that pertain to life and godliness in him, should be stigmatized as selfish plunderers because they deny to the Jews the restoration of their former privileges. What were those privileges? At a time when all the world was in the darkness of idolatry, they alone had a revelation, they alone had the knowledge of the true God and the means of approaching him. All their institutions were for the purpose of islanding them in an ocean of idolatry, of excluding them from intercourse with others, of preserving them by isolating them; they were placed in a position of moral antagonism to others. Suppose the rest of the world delivered from the state of heathenism and made acquainted with the divine revelation, and it becomes at once an impossibility, in the nature of things, that the Jewish people should occupy their former position. The Jews were an elect nation, because they alone of nations had the knowledge of the truth, were in covenant with God, had a holy place and a holy ritual appointed by God. To insist that the promises of restoration are yet to be fulfilled, is to determine that all the world is to be plunged in its original darkness, all nations put back in heathenism, all recollections of the Gospel cancelled. Judaism and Gentilism involve each other, in this sense, that Judaism is a means of preserving alive the knowledge and worship of the true God in the midst of nations which are without that knowledge.

We are told that the New Testament is for the Church and the Old Testament is for the Jews. But to whom was the New Testament first preached? Among whom did Christ proclaim his Gospel? Who were the first disciples? The invitations of the Gospel and the denunciations of divine wrath upon all that rejected it, were all addressed to the Jews and to them alone for many years. The four Gospels are full of declarations made by our Lord to the Jews, that men are either believers or unbelievers. It was eight years after the resurrection of Christ before the Gospel began to be preached to Gentiles; the foundations of the Christian church were laid among the Jews; all were notified from heaven that they cut themselves off from the favor of God and the promises by rejecting Christ. It was unbelief, disloyalty, disobedience that kept them in Judaism and still keeps them there; not in God's Judaism, but in their own; for it is ignorance of their own Scriptures and the covenant made by God with their fathers, that keeps them in antagonism to Christ. They dream of the old things; of a restored temple and sacrifices, and a middle wall of partition and the exclusive enjoyment of light from heaven, and a divine king all their own, until the Spirit of God shows them Christ crucified for sin and all things pertaining to life and godliness in Him and gives them joy unspeakable in the knowledge of the Saviour and in communion with all the children of God.

We are accused of taking prophecies that belong to the Jews and of appropriating them to ourselves. Christs teaches believers to do this when he says, He that believeth not the Son of God shall not see life, but the wrath of God abideth on him. Among the most distinctive prophecies are those which are found in Lev. XXVI. 12, Jer. XXXI, XXXII, Ezekiel XI. 20, XXXVI. 28, Isaiah LVIII. 11. How perfectly Jewish is this last: "Depart ye, go ye out from thence, touch no unclean thing, be ye clean that bear the vessels of the Lord." And yet these very prophecies are quoted by the Apostle Paul and declared to be fulfilled in the church of Christ, in 2 Cor

vii. 14-18: "Ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people. Wherefore come out from among them and be separate, saith the Lord, and touch not the unclean thing, and I will receive you and will be a father unto you, and ye shall be my sons and daughters. HAVING THEREFORE THESE PROMISES," adds the Apostle, "dearly beloved, let us cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord."

WHAT IS TRUTH?

Be ye therefore perfect even as your Father in heaven is perfect. (Matt. v. 48.) The perfection of God does not lead him to make light of sin; yet it is here connected with the long-suffering, forbearance and kindness shown by Him to sinners. With men the mystery is why God should suffer a sinful world to continue in the enjoyment of the numerous blessings of life. But the goodness of God is designed, we are told, to lead men to repentance. Instead of any disparagement of his perfections, it is an enhancement of them, this goodness of His to a sinful world. If there were nothing but the providence of God, our darkened understandings might well be puzzled by the mystery of things. It is a poor way of saving the perfections of God to say that the world is growing out of its evil and in the course of some thousands of years will blossom into universal goodness. This is a cutting of the Gordian knot, giving up the problem as insolvable. But the word of God is with us, and whosoever sunders the word and providence of God does it at the peril of his understanding and of his soul. Christ has died; this fact impregnates universal things, and constrains the whole creation to groan with desire and pant with expectation of that day when God shall take unto him his great power and reign. Meantime the love of God has extraordinary *opportunities of manifesting itself, for according to the difficulties is the love; according* to the vileness of man is the beneficence of God; and the blessings that fall despised at the feet of this world's sinners, shall be exhibited in all worlds through all eternity as pearls of an altogether unrivaled lustre, as unparalleled tokens of the amazing love of that God who is all in all. And God's opportunities are our opportunities.

Thy Father which seeth in secret shall reward thee openly. (Matt. vi. 4, 6, 18.) Here we may learn what true faith is. It implies knowledge of God as One personally acquainted with us and interested in us, and to be addressed by us in all our conduct, and his approbation recogniged as sufficient compensation and encouragement. As a matter of fact how few thus know God. Is not the Christianity of most such as causes them to be depressed or elevated as they lack or have the good opinion of those with whom they are associated? As men of the world address themselves to the world, so men in the church address themselves to the church. The standard may be higher than it was in the Jewish church in the days of Christ's ministry; but is there not the same tendency to secure for ourselves a religious position by a religion that shall commend us to those about us? Is not the desire for a religious reputation still a great snare? Take from all our liberality that which is bestowed because we think men will expect it of us, and how little would be the residue? What is the remedy? Shall we cease to give, to appear at church, to abstain from this and that worldly pleasure, because we have been actuated by inferior motives? Beware; these motives are inferior and unworthy compared with the grand motive of pleasing Him who seeth in secret, but they may only be exchanged for the higher motive. A man finds himself influenced by unworthy motives in praying, or church-going; shall he therefore give these up? He has been giving to this and that object, from a mixture of considerations, not from a pure desire to do that which is right in the sight of God; shall he therefore stop giving? This would only be to relieve his selfishness of the slight restraints put upon it. The remedy for a diseased eye is not to pluck it out. But understand distinctly that you fail to please your heavenly Father just in the degree in which you make it your concern to please your fellows. You shall have the reward you seek; men will praise you if you study the art of pleasing them; if your solicitude is to be regarded as a religious man, it may be that you will be successful. But do not imagine that God's approval is to supplement that of the world. Receive this testimony of the Lord Jesus regarding the unworthiness of your service; learn from him that unbelief has more to do with such, than faith has; get your inferior motives changed for higher; seek to know Christ better; count all but loss for the excellency of the knowledge of Him; learn at the cross what trumpery stuff your righteousness is made of; dethrone man and enthrone God in your heart. Never be satisfied until God in Christ is so revealed to your mind that you can realize his approval in what you do for his name's sake, and rejoice therein more than in all the golden opinions of mere fallible men.

If the light that is in thee be darkness, how great is that darkness? (Matt. vi. 23) The light of the body is the eye; the retina of the eye is a very minute area, and yet it is by the light which falls upon that, that the feet, the hands, the whole body have light for their guidance. Let a film gather over this tiny area and immediately the whole body is hampered and distressed for want of light; light is all about but is of not the slightest avail. Well, the soul has something corresponding to the eye, and it is faith. This makes us acquainted with God and his will and brings us under the power of things unseen and eternal. Without this eye of faith, the word of God pours out its instructions in vain, the present is all-absorbing, self and sense predominate. The command to lay up treasure in heaven is perfectly intelligible to one that has faith; to others it is unmeaning. So too with regard to the fasting, praying and almsgiving done for the eye of man; they show that there is no eye of faith. There is light from heaven, abundant; the light of life; by means of it we recover the proper use of all our powers and employ them in doing the will of God; but for the most part this light shineth in darkness, falls upon a sightless eye-ball, and the darkness *comprehendeth it not.* The words that follow show what Christ understands by the open eye of faith, and suggest that most of us are walking with the eye nearly closed admitting as little light as possible. To walk by faith is to cast all our care on God believing that he knows all our wants and will provide for them, and to be without anxiety for the morrow, even when the provision for the morrow can be seen no where but in the word of God, and to feel free to give whatever is over and above our own need for to-day to him that has nothing. Have we this single eye? Too many can see nothing that is in God's hand; can see nothing except it be in their own hand or within the reach of it.

Epitome of News.

SATURDAY, MARCH 26, 1870.

—The *Indian Economist*: "The elevation of native women, widow re-marriage, the suppression of infanticide, the abolition of caste, are utterly inconsistent with the maintenance of the temples, the stronghold of the superstition which hangs like a funeral pall over the country, and has filled it with pollution and with blood. The question, in its very nature, is one that will not sleep, and admits of but one solution—the withdrawal of the endowments. The part which the State may rightly be challenged to take in the matter, it is exceedingly difficult to determine. On the one hand, it may be justly urged, in the language of Sir William Jones, that 'Laws without manners are of no avail,' and that to force the solution of the difficulty in advance of all preparation for it on the part of the people, would be unphilosophic, unstatesmanlike, and even dangerous. On the other hand it is plainly impossible for a Government occupying so peculiar a position as the Christian Government of India, simply to reflect the opinions of the people in its legislative acts. This would simply be to betray the responsibilities of empire which Providence has devolved upon our country, very largely, in spite of itself. Again, if it is contended as in Western India, that the temple lands were expressly secured thereto by Governmental pledges, it still must be admitted that the promise to respect these properties on the part of the rulers could not give their holders a *better* title than that by which they were held under the Peishwa himself. If, therefore, it might have been consonant with justice and policy for the Peishwa to have diverted these lands from their present use to others of greater public benefit, *a fortiori*, must it be consonant with justice and policy for a Christain Government to do so now. What is hateful is any proposal to *confiscate* land dedicated by the piety of ancestors to sacred uses and public benefit, to ends of private or Government a greed. The lands, under all circumstances, must be held sacred for the moral improvement and the well-being of the people. Here, happily, we are *all* at one."

—The *Arabia*, coal-laden, London to Singapore, took fire. From the Captain's account: "Continued working through the night, and having dug down to within 2 ft. of the bottom of the lower hold and below the fire, extinguished it, as it fortunately has proved. It is incredible what little effect the quantity of water which was thrown had, as in the square of the hatch, where 2 ft. of water would settle away, a few turns of a shovel would bring up fire, and this within a few feet of a ventilator, which I am inclined to think helped to originate and increase the fire."

—The Chord Line of Railway will not probably be opened to the public till August 1.

—*Times of India*: "After all the hurry and bustle, din and glare of the past eight days, it is very refreshing to find one's-self mingling in a scene of quiet beauty and surpassing loveliness such as that now presented in the Victoria Gardens. Tired with the blaze and roar of fireworks, the eye rests with intense pleasure on a tastefully raised pyramid of rare verbenas, a border of phloxes, a fern-covered cairn, or rows of orchids, camelias, and auricarias, while the only sound that falls upon the ear is the trickling of water as if of a little cascade close by, but in reality from a handsome fountain formed out of that fernery which has already attracted attention. This floral *fete* is another proof of what can be done by energy, taste, and a determination to succeed in spite of every difficulty. In a few days a large rotunda has been erected, a perfect picture of airy lightness and beauty; that rotunda has been filled with choice flowers, fruits, shrubs, and everything that can please the eye, collected from every part of the island and from distant parts of the presidency. Mr. Crawford, enthusiastically seconded by Mr. Terry, Mr. Kipling, and Mr. Griffiths—a perfect phalanx in themselves—has again laid Bombay under deep obligation to him."

—The King of Burmah has been establishing spinning and weaving factories.

—There were about 200 Parsee ladies at the Exhibition of the Alexandra Native Girls' Institution, on Thursday. There are 39 girls on the rolls of this Institution, paying a monthly fee of Rupees 2 each. There are funds to the amount of Rs. 22,000. The Bishop presided and spoke in the highest terms of the attainments of the girls, who are taught by Mrs. and Miss Mitchell.

—The London correspondent of the *Dumfries Standard* writes:—"I am sorry to inform you that the condition of Mr. Thomas Carlyle is giving a great deal of uneasiness to his friends. He has long been known to be an unhappy man, although, when in the mood, he is the most delightful company imaginable. Still it is not often that he is in the mood, and then with his bitterness and fierce sarcasm he makes it bad times for those who are beside him. Of late, too, his gloom, moodiness, desire for sequestration, and irritability when disturbed have much increased. Friend after friend, who had borne with him long out of respect for his real nobility of soul have been gradually alienated by his capricious temper, and now the grand old man may be said to be almost alone in the world with his old Scotch servant from the hill-country of Dumfrieshire. Mr. Ruskin was the longest suffering; but he too knows no longer the way to Cheyne-row. He has a large room at the top of the house lighted from the roof, where all his favourite books are, and pasted on the wall are portraits—some fine, others very common—of those whom he regarded as his heroes—Frederick the Great, Gustavus Adolphus, and a number more. This room is his sanctum, and few there be who are admitted into it; I have never known more than two—besides his secretaries, whom he was wont to change very often, and to whom he did not always behave, it was said, so considerately as he might."

MONDAY, MARCH 21.

—7,700 miles of Railway were completed in the United States in 1869.

—*New York Evening Post*: "A bill was introduced in the Senate at Albany, incorporating the Lenox Library, which is to be a free gift to the city by Mr. James Lenox of the Fifth Avenue. The munificent founder of this institution proposes, it is said, to convey to trustees a block of land somewhere betweeen 72nd and 76th streets, opposite the Park, as a site for the building, and to give 300,000 dollars, or any larger sum that may be needed, to erect it. In addition to this he will, it is said, hand over to the trustees his entire collection of statuary, paintings and books as a beginning for the library, and he declares that no further sums of money shall be withheld that may be demanded to make it the finest library in the country."

—The Russophobians are confounded. Russia has ordered the restoration of Samarkand to Bokhara, it is said.

—The appointment of Captain Filgate, the son-in-law of the Governor of Bombay, to the office of Registrar-General, is severely criticized by the *Friend of India* and other journals.

—*Friend of India*: "In Agra the Principal of the Government College lately proposed to the two independent colleges, one Missionary and one Hindoo, to abolish themselves by educating lads only up to the entrance standard and so feeding the State college. Meanwhile, a fourth college, Roman Catholic, has applied for affiliation to the University. Yet all admit that there is room for only one good college in Agra."

"Do people know how cruel the Furlough Rules of the Uncovenanted Service are? Those who draw between Rs. 400 and Rs. 700 a month, get £200 a year. If their Indian pay is between Rs. 700 and Rs. 1,200 a month; they get £300 a year. Above Rs. 1200 they get £400 a year. The rules facetiously say that they may draw half pay subject to those limits, but the limits apply in every case."

Government probably consider that the question before them is, whether they can or cannot get good men on these terms. Can they?

"Dr. Smith has done a service in reprinting the correspondence between Mr. C. Chapman, Judge of Jessore, and Mr. W.B. Bayley, Secretary to Government, during the great outburst of cholera, in 1817 in that district and Burdawn. A newly created goddess in 1817 opened a shrine at Kidderpore. She was known as the celebrated Oola Bebee (the 'Lady of the Flux!,') rival of the great Kali Bebee, whose famous temple is at Kaly Ghaut, on the banks of Tolly's Nullah, which was fomerly the channel of the Hooghly."

—It is thought that Madras and not Galle will be the point of departure for the telegraph to Penang and Singapore.

—The Civil Judge of Lucknow sustained the claim for conjugal rights, brought by a Mussulman against his wife, a Christian convert. Mr. Lincoln cited St. Paul, 1 Cor. VII. 13,14.

—*Friend of India*: "Mr Long has returned from a tour in the Dacca district where he has been searching for ancient Sanskrit Manuscripts. He expresses himself surprised at the development of vernacular literature in Dacca. No fewer than 95 vernacular works, some of them characterized by originality and genius, were presented to Mr. Long by their authors. At Vikrampore, the head quarters of Kulinism, Mr. Long had a meeting with the leading pundits in the district. At Dacca Mr. Long delivered a lecture on social science, which was followed by a discussion on Kulin polygamy."

"The last number of the *Numismatic Chronicle* contains one of a most interesting series of papers on the Coins of Alexander's Successors in the East, by Major General Cunningham. General Cunningham constructs a more full and probable history of the reigns of Eucratides the Great and his successor Heliocles than has been yet attempted by our boldest investigators. The rebellion of Eucratides is fixed at B. C. 190 when Antimachus II., Nikephorus, the Satrap of the Lower Paropamisadæ, or Jellalabad and Peshawur, also declared himself independent."

"Mr. David Paterson, the well-known medical missionary of Madras, has sent forth no fewer than fourteen trained Native Christians as Medical Missionaries, to different stations in South India."

—"An Old Salt" on the Prongs Light House, in the *Times of India*: "I will venture to say there is not a single nautical man of experience who will not endorse my opinion, that the light-house where now placed, and when completed, will be perfectly useless, in fact, literally dangerous, and if I may be allowed to coin an expression, a loadstar of destruction. The only objects, it appears to me, that are likely to be obtained, are a great number of wrecks, and a greater loss of life and property."

—Australian news, via Galle: Steam communication between the Colonies and San Francisco will be commenced immediately. Disastrous floods have occurred in North Queensland. There have been some skirmishes in New Zealand, in which Te Kooti has been worsted.

—Prince Alfred evidently understands Bombay. In his reply to the address of the community he says: "You may justly feel proud of the advantages which nature has conferred upon your city, as well as of the rank which it holds among the great cities of India, and I can well understand that you look forward with increased hope to the bright future which you have such good reason to believe is in store for you."

—The Rao of Kutch celebrates the visit of ths Prince by giving 1½ lacs for a High School at Mandevee.

—There was a fire at the Colaba Cotton Press last evening. The inmates of the Strangers' Home were active in extinguishing it.

—*Overland Mail*, Feb. 25: The excitement about the Mordaunt divorce case has been unprecedented. The Prince of Wales has been examined as a witness, and a number of his letters have been made public.—Mr. Auberon Herbert (Liberal) has been returned to Parliament to represent Nottingham, and Mr. Bernal Osborne has defeated the "Nationalist" candidate at Waterford, where there is severe rioting.—A true bill has been found against Prince Pierre Buonaparte. He stands committed for trial on March 21, before the High Court of Justice at Tours, on the charge of wilful homicide. —A vote of confidence in the Ollivier Cabinet has been passed by a majority of 246 against 18.—M. Ollivier has announced that the Government will preserve the strictest neutrality at elections; official candidates will exist no longer.—The French Government, following the action of Count Beust on behalf of Austria, has decided to invite all the Catholic Powers to move against the pretensions of the Holy See.—Don Carlos has been arrested at Lyons when on his way to direct a Carlist insurrection in Spain.—A deputation of China merchants, on the subject of the new Convention, will be received by Lord Clarendon on February 28.—The sudden death at St. Petersburg of Mr. Burlinghame, the Chinese Ambassador, is reported by telegraph.—We understand that a Royal Naval force of six vessels is to be maintained in the Indian waters, with a charge on the Indian revenue of 70,000*l.* per annum and cost of coals and repairs.—The Abyssinian War Committee has been reappointed, Mr. Bowring acting for Mr. Candlish.—The East India Laws and Regulations Bill has passed a second reading, on the motion of Mr. Grant Duff.—It has been decided to increase the number of appointments for the Indian Civil Service this year from twenty-five, as announced, to forty.—The reconstruction scheme of the provisional committee of the Albert Insurance Company has been approved at a meeting of shareholders.

—*The Spectator*: "The town has been interested and disgusted all the week with the great 'Warwickshire Scandal,' the Mordaunt Divorce case. The Prince of Wales is, we are happy to say, well out of this mud. He gave his evidence on Wednesday very positively, and in a style which impressed all who were in Court most favourably; nor was his evidence on oath much needed after the publication of his extremely harmless letters to Lady Mordaunt, which contained very strong indirect evidence of the innocent character of the friendship. The letters, indeed, remind one a good deal of the universal schoolboy type of epistolary composition, which consists in retailing morsels of fact and wish after such a fashion as this, for instance;—'I hope you are very well. I am very well. Yesterday papa gave me a knife. We have had a jolly frost, and such good sliding; all the ponds are frozen. Tom has got the measles. I had the measles two years ago. Good bye. I am your affectionate friend.' It is really quite a pleasure to read such unsophisticated, abrupt statements of facts as fill the Prince's communications to Lady Mordaunt, from the heir to the Crown. There is both kindness and great literary simplicity in such an offer as 'If there is anything else (besides horses) which I can do for you, please let me know.' Of course, the Prince didn't write these good-natured hasty little notes for publication, and it would be absurd to take them as any measure of his intellectual ability. The only fair criticism they suggest is, that the Prince must have had a *great* deal of spare time on his hands when he wrote them."

What is difficult to understand is why Lady Mordaunt should have kept this correspondence a secret from her husband.

—*Standard*, Feb 26: "The jury, after a brief consultation, decided that on the 30th April, when the citation to appear in that Court was served upon Lady Mordaunt, she was insane and totally unfit to instruct an attorney for her defence, and that she had been so ever since. Nothing transpired as to whether Sir Charles will attempt to take the case further.

TUESDAY, MARCH 22.

—The Oomrawutee Branch Railway is to be commenced at once.

—Mr. Bala Mungesh Wagle says in to-day's journals: "I have not submitted, nor do I intended ever to submit, to any penance in respect of the dinner party at my house on the 16th of February last."

—A contemporary says: "In the last thirty years a million and a half of men, women and children have emigrated to Ceylon from the opposite coast of India. The Tamil race in the island already numbers its million for every lakh of Singhalese."

—The Deputy Commissioner of Rangoon gives it as his opinion that confirmed opium-eaters improve in health when they are confined in gaol and deprived of the drug; and the medical officer in charge supports this opinion.

—H. M. S. *Star* towed by the *Dryad* arrived yesterday, and H. M. S. *Forte* left.

—*Times of India*: "The Chief of Jamkundee, besides having dispensed several judicious donations for Bombay institutions, has appropriated one lakh of rupees for the purpose of constructing a tank and reservoirs providing a permanent water supply for the chief town in his territory. He has applied for permission to name these water works after *H. R. H.* the Duke of Edinburgh."

—The *Deccan Herald* recommends an Addis's Tramway for the road from Dhond to Ahmednuggur. But there is to be a Railway from Dhond to Munmar via Ahmednuggur.

—From Aden, March 4, Mr, Chunder Sen sends to the *Indian Mirror* his first epistle to the Theists of India. He thus exhorts them:

"The Lord hath purchased you with the price of His abounding grace, and ye are wholly His. Ye cannot now sell your body or mind or heart to idols—ye cannot worship man or beast or creeping things. Nor can ye in any way take part in idolatrous rites and ceremonies, for the least touch of that unclean thing, idolatry, is defiling. Ye must altogether abjure every form and manner of idol-worship. Nay ye should do more. Ye must wage war with the awful system of idolatry that prevails in India; ye must declare a crusade against the three hundred and thirty millions of gods and goddesses that rule the country.

"To give up outward idols is easy; but hard very hard is it to sever the heart from the ties which bind it to the various fascinations of the world, and dedicate it wholly to God. And yet this you must do if you wish to prove true to the Theist's name. If it is outward idolatry to adore stocks and stones, it is inward idolatry to love father and mother, wife and children, riches and fame more than God. The Theist is bound to abhor and abjure both."

—It is stated that the Princess de Iatour d'Auvergne obtained a grant from the Sultan of the piece of ground whereon Christ taught the Lord's Prayer, and is erecting a temple on it, at her own expense, which will contain this prayer in every language. She has already expended over two hundred thousand francs.

How came she to know in what locality Christ taught that prayer? If she would inquire what the Lord's Prayer really teaches, she would find a better use for her money.

—The *Indian Mirror*: "*Ghat* murder still exists. It has not yet succumbed to the progress of the times. And heaven knows when it will. The people in the metropolis have received an English education. Those in towns, provinces, districts and villages have done likewise. Still, why does the custom exist? When a person is at his last moments, when it is supposed that he is

shortly to give up the ghost, when the skill of medical men fails to impede the progress of a disease which is believed to prove fatal, our countrymen carry their aged father or mother, brother, sister or wife, friend or relative to the bank of the river there to die. And why? Not because people do not die at their homes; not because it is a positive sin to die enclosed within the four walls of the zenana. No. But because it is believed to be a virtue and a blessing to die on the banks of a river; because it is believed such death purifies the soul of the sinner of many impurities. Hence people are exposed on the banks of the river. Hence they are carried on a *charpoy* by the friends and relatives, sons and grandsons of the person to die there. We cannot however help remarking that where a person needs comfort, ease of body and peace of mind and every sanitary precaution, he is taken to a most insalutary place, he is put to inconvenience and troubles which can hardly give him any repose. And do not all these circumstances combined tend to hasten his death? Ought not a Government that has put down *suttee* and is now enacting a law against infanticide to adopt steps to put down the shocking custom of exposure of the dying Hindu on the banks of the river? We ask this question and pause for a reply?'

WEDNESDAY, MARCH 23.

—*Times of India*, Nusseerabad: "I hope the day is not far distant when another Royal Commission will be sent through India to decide what stations are unfit for Europeans to live in. How this place could ever have been fixed on for a station is a puzzle to every one who knows it, or why in it should be built new barracks after the fatal experience we have had of it, and at the same time knowing that there is no good water within a mile and a half of the place!"

—The *Central India Times* says that Captain A. Bloomfield, Deputy Commissioner of Balaghat, exhumed, a few days ago, in his district, a large quantity (over a ton in weight) of copper implements consisting of a number of rudely shaped copper hatchets without sockets for handles, and a quantity of cutting instruments of the same metal which probably were used as knives.

—*The same*: "*The opening of the G. I. P. Rail*way through the valley of the Nerbudda may figuratively be considered the first nail in the political coffin of Nagpore."

The route *via* Nagpore is the true route to Calcutta. There should be a rail.

—Letter in the *Times of India*: "Dear Sir,—You can notify to the world that Rao Bahadur Moroba Canoba will be married to a widow of his own caste on Saturday next.—Yours faithfully,

MOROBA CANOBA.

—*Spectator*: "How high feeling is rising in Rome between the Gallican party of Monseigneur Dupanloup and the Roman party of Monseigneur Manning, may best be judged by the language used by 'the venerable and saintly Bishop of Laval,' as our Roman Catholic contemporary the *Vatican* calls him, in writing home to his diocese. These are his words as quoted by the *Vatican* of yesterday:—'The minds of men are still occupied with the question of Mgr. Dupanloup. Well, it is time that this should have an end. I protest here before God, and as one about to appear before his judgment-seat, that I would rather cease to live, fall dead at this moment, than imitate the Bishop of Orleans in the course which he is now taking. You do not know what he is doing here, you do not know what he is saying, nor what his adepts,' [who are they, by the way?] 'are doing and saying. I know it, I hear it with my ears, see it with my eyes. No! it would be better to die and to die at once than to lend a hand to plots and manœuvres which no language can describe.'"

—*Same*: "Another mitre is at Mr. Gladstone's disposal, in consequence of the death of the old Bishop of Chichester, who has long been unequal to the full discharge of his episcopol duties. As no one has yet been appointed to St. Asaph, and it seems uncertain whether the diocese will not be thrown into that of Bangor, we suppose that the next Bishop of Winchester must be a good stern Evangelical, if there be such a man of the class from whom possible bishops are chosen. We rather wish Mr. Gladstone would do it and 'get it over,' as children say, when correction is threatened."

THURSDAY, MARCH 24.

—China News, *via* Galle: "The French Minister, M. De Rochechanart, has, by his firmness, obtained reparation for outrages committed by Chinese on French subjects.

M. Low, American minister to Pekin, has arrived at Hongkong.

A fire is reported from Foochow, in which many houses were burnt.

Times of India: "Telegrams were received in Bombay yesterday from Suez, announcing the completion of the cable between Aden and that place. The final splice was effected at five o'clock on the afternoon of Tuesday, and the Aden-Suez section was working well."

—H. H. the Rajah of Kuppoortoolla arrived here yesterday, on his way to England.

—As the Sassoon Mechanics' Institute is to be opened to-day, the lecture of the Rev. Mr. Boyd on Comparative Philology has been postponed until Monday next.

—There has been thunder, lightning, rain and hail at Sholapore; the hail stones were as large as pigeons' eggs.

FRIDAY, MARCH 25.

—*Indian Church Review*; Calcutta correspondent: "Almost every church in Calcutta has its special services during this holy season. I was sorry, however, to hear that in one of them (viz. S. John's) a marriage was performed yesterday. This sort of laxity is, in my opinion, intolerable, and especially so, in these times. How can we expect re-union with other ancient churches, when ancient and time-honoured customs are thus ignored by ourselves?"

—*Times of India*:—"The Sassoon Mechanics' Institution was inaugurated yesterday afternoon by His Excellency Sir Seymour Fitzgerald, who in an eloquent and graceful speech to the princely and discriminating liberality of the late David Sassoon, and to the manner in which his son, the present Hon'ble A. D. Sassoon C. S. I., has inherited his father's philanthropic nature."

—*Cochin Argus*: "The new Dewan Peishcar of Trichore, Sivaguru Pillay, brother of Sadasiva Pillay, the First Judge of the Suddur Court at Trevandrum, has renounced Hindooism, and is about to embrace Christianty; and, we hear, though a married man as a Hindoo, he is about to form a matrimonial alliance with a Christian young lady at Trichore. We think he, as a judicial officer, should know that he must first divorce his present wife before he can take unto himself another. We hope that the conversion has been the result of conviction and deep thought."

—Prince Alfred divided Rs. 2,000 between the Sailors' Home and three other Institutions in Calcutta.

—Deaths last week, 303.

—The *New York Herald* gives an account of the execution of the unfortunate Salnave, late President of Hayti. After the mockery of a trial, Salnave was conducted from the Court to an open space in front of the ruins of his palace at Port-au-Prince, where an excited mob had already assembled to see him suffer:

"The soldiers brought up their pieces slowly, and not all together; many of them were clearly more nervous than was Salnave, and would doubtless have preferred to be shooting at some other darky. Finally, the word was given, the smoke cleared away, and the wretched prisoner was seen to be a pierced in several places, but still alive. He had leaned over a little on his left side, as if to avoid the shot, but struggled to right himself again. When it was seen that he was not dead, a howl went up from the multitude and the officers cursed the bungling soldiers in unmeasured terms. The muskets were quickly loaded again. The order to fire was shouted by the officer in command, and a volume of smoke flew into the faces of the spectators; when it had cleared away Salnave was no more."

The Court had assembled at three o'clock p. m., and at twenty minutes past six Salnave, the ex-President of Hayti, was a corpse.

—*Bombay Gazette*: "The new repealing Act of Mr. Stephen will remove from the Indian Statute Book, either entirely or in part, no less than 198 enactments, of which 16 are English Acts of Parliament, and the remaining 182 enactments of the Indian Legislative Councils."

"The section of the railway from Phillour to Jullundur opens for passenger and goods traffic on the 1st proximo. Excepting the hour's drive from Loodiana to Phillour, there may now be said to be uninterrupted railway communication between Calcutta and the Indus nigh Mooltan—a distance, as the engine runs, of upwards of 1,500 miles."

—The *Daily* New thus notices General Garibaldi's book, The Rule of the Monk: "There is the same dash and enterprize, the same zeal and passion, the same unconventional genius in the book as in the man. It is another guerilla campaign against the Roman government, conducted with the same contempt for rule and precedent as before, but to be fought this time on the literary field. In form the book is a story, in substance it is a war cry. It is a novel without novel writing; a tale of stirring incidents, the recollections of a great chieftain whose occupation as a dashing leader of the Volunteers of Liberty seem to be gone. There is no plot, no character painting, no attempt at unity; but the writer's enthusiasm for his cause, and the exciting incidents and dramatic situations of the story make the book one which the lovers of sensation will read with avidity, and the friends of Italian unity will welcome with enthusiasm. The General has, in fact, put his experiences into a novel, and told the story of the Rule of the Monk from the point of view of his own efforts against it. To Englishmen the story has peculiar interest for the prominent part assigned in it to an English lady and for the enthusiastic expressions of sympathy for England and admiration for English people and English institutions which the author expresses."

THE LATE DR. DE SANCTIS.

The friends of evangelical truth and of Italy will hear with deep regret of the sudden decease on the last day of 1869, of Dr. De Sanctis, professor in the Waldensian College at Florence. Luigi De Sanctis was a man with a remarkable history, well known in Italy. His name lent strength to the cause of the Vaudois all over the kingdom; and his loss will be felt as a serious blow to the young and feeble Evangelical Church, which he spent the latter part of his life in endeavouring to plant. From a notice in the *Eco della Verità*, a journal of which he was for a number of years past the editor, we learn some particulars of his career. Born at Rome in 1808, of a well-to-do Roman family, and destined from a child to the priesthood, he entered a 'congregation' of priests affiliated to the Society of Jesus, and served the Roman Church at Rome itself for more than a quarter of a century in various sacred and important capacities. As confessor, as parish priest of the Maddalena, as professor of theology, as diocesan examiner to Cardinal Micara, as theologian of the Inquisition, De Sanctis had the full testimony of his ecclesiastical superiors to his learning and ability, as well as the best prospects of still higher promotion. It was in 1847 that he took the critical step of breaking himself away from all these connections and prospects, by abandoning at once the city of his birth and the Church in which he had served. The steps by which he was led to renounce Romanism are not very well known; but it seems to have been the study of the Bible, in course of preparing his professional lectures on the theology of Trent which first opened his eyes to the wide interval betwixt Tridentine and Biblical doctrine. Slowly and silently conviction ripened in his mind; but the decisive step, to the painfulness of which he ever after referred with strong feeling, was taken with characteristic abruptness and energy. As he drove through the gate of his beloved Rome—never to enter it again—he tells us how he had to close his eyes lest the temptation, even at the last, to abandon his purpose might prove too strong. From Ancona he sent back his resignation of office, and sailed for Corfu; and thence, in search of a livelihood, sailed back to Malta. It was while in Malta—poor, and a homeless exile for conscience' sake—that strong efforts were made by the Roman authorities to induce him to return. An autograph letter of Cardinal Ferretti, written at the Pope's instance, having failed, the Cardinal suddenly appeared at Malta, and in a personal interview exerted every influence which friendship, flattery and the most brilliant promises of advancement could lend to shake the resolution of De Sanctis. It was to no purpose, and from this time he was left in peace: but Rome had not under-estimated the value of the man she was losing. At Malta, and afterwards at Geneva, De Sanctis published controversial tractates, which had a very large circulation in Italy, lectured in French and Italian on the errors of Rome, and made himself known over the whole peninsula as the ablest controversialist which the recent Evangelical movement in Italy has produced. As Gavazzi was theorator so

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De Sanctis was the theologian of that movement. Learned, trained in scholastic reasoning, intimately acquainted with both Roman theology and practice, and profoundly convinced of the truth of Protestant doctrine, his books are full of calm, close argument, with Scriptural proof, and exposed Romanist corruptions in a temper which cannot be blamed, and with a force which it is difficult to parry. Since the year 1853 in which he returned to Italy, Dr. De Sanctis has been, with exception of a brief interval, a minister of the Waldensian Church. It was not, indeed, without hesitation that he saw it to be his duty to connect himself with that body; but persuaded at last that by doing so he should most effectually serve the reformation of his country, he has laboured assiduously and honourably for a good many years, first as a pastor in Turin, then as professor at Florence. His colleagues in the Florentine College will greatly miss the ripe scholarship and powerful reason which he brought to the instruction of the students at that old palace in the Via de' Serragli, where his shrinking and gentle presence will be seen no more.—*Christian Work.*

TELEGRAPHIC NEWS.

London March 15th:—In the House of Commons last night Mr. Cardwell announced that, in consequence of the agitation about the over regulation prices, he intended to withdraw the proposal to abolish the ranks of Cornet and Ensign. Government had no desire, he said, to deal with the purchase system, except on the principles of equity, knowing that the over regulation prices existed. He was determined to issue a Royal Commission to enquire into the whole matter. —The East India Regulations Bill was read a second time in the House of Lords. Reinforcements have been sent to Tuam, by the demand of the magistrates, in consequence of incendiary fires.

19*th*.—In the House of Commons last might, Mr. Grant Duff, in replying to Mr. Kinnaird, denied that Earl Mayo had stopped any further expenditure on public works, and stated that only reductions in ordinary public works had been effected.—Mr. Grant Duff read an extract from a despatch from Earl Mayo asking for authorization to expend next year 4½ millions sterling from the revenue, besides from four to five millions to be raised by borrowing.—The correspondence on the revision of the Indian Budget of 1860 (P 1868-69) has been published. The Duke of Argyll declines to accede to the request of Earl Mayo to send quarterly statements of progress of expenditure in England, and further declines to grant permission to discontinue the transmission of regular estimates of the revenue. The Duke of Argyll thinks that the information sought would be of little practical value. His. Grace has requested that general revised abstracts, with observations (by the Government of India) may be forwarded annually in October or November. The India Office will forward in December or January a revised estimate of the transactions with the Home Treasury, immediately the estimates of the Indian Government have been received, should a probability arise of the Home estimates being exceeded.—Lord Napier of Magdala left for Marseilles yesterday.—Mr. Foster's Educational Bill has been read a second time; the amendment has been withdrawn.—A collision has taken place resulting in the sinking of the Jersey mail steamer *Normandy*. General Erantham, of the Madras Infantry, was drowned.—Colonel Charles Christie is dead.

21*st*.—The steamer *China* with the outward Indian Mails left Suez for Bombay on the 20th instant at 1 P. M. (5 hours before contract time.) —The Homeward Bombay Mail of the 26th ult. was delivered in London to-day.—Advices from Madrid state that an exciting scene occurred in the Cortes on Saturday last. The Unionists, Republicans and Absolutionist's combined against the Ministerial Finance measure 8,938 (sic) which was carried by a majority of seven.—Admiral Topete has left the Ministerial Bench, and the resignation of Senor Serrano is expected.—General Eccopa, Prefect of Revenue has been assassinated.—In the obituary of the week, the names of Mr. T. W. Wylie, the Marquis of Ailsa and Mr. L. Rodeu appear.

22*nd*.—The trial of Prince Pierre Bonaparte commenced yesterday.—A letter from the Emperor to M. Ollivier has been published requesting him to prepare a draft of the new Constitution, embodying all political reforms, and enlarging the powers of the Corps Legislatif in order to put a stop to the immediate desire for change.—The resignation of Admiral Topete has been accepted. —The transport *Himalaya* has arrived at Portsmouth.

23*rd*.—Contrary to previous announcement, the Pope refuses to admit the Representatives of the French Government to the Œcumenical Council. —Another strike has occurrd at Creuzot.—The Bill for the preservation of peace in Ireland on being read a second time passed by 425 votes against 13.

Miscellany.

—Mr. J. Browning reports a remarkable change of color in the equatorial belt of Jupiter. Of late years it has been without color; now it is of a strong greenish yellow, diversified at times by white spots, while the polar regions of the planet are ashy blue. These appearances have been observed by others, and it is supposed that they indicate some considerable change either on the surface or in the atmosphere of Jupiter.

—1,500 engines of the Paris, Lyons and Mediterranean Company are fitted with what is called 'Le Chatelier's counter-pressure steam-brake.' Each pair of driving wheels of the locomotive worked under counter-pressure, gives a stopping power equivalent to the full effect of a loaded brake-van. The counter-pressure steam acts instantaneously, three or four seconds being sufficient for the whole manipulation from full forward gear to full backward gear. Would not this system be useful on our inclines?

PASSENGERS ARRIVED.

Per *Rangoon*, 20*th*:

From Southampton—Lieut. W. B. Craigie, Mrs. Purvis, Mrs. Borthwick and 2 children, Mr. H. Wenden, Mr. S. Bury, Col. Cunningham, and Dr. C. F. Green.

From Marseilles—Lieut. A. Currie, Mr. T. H. Wordie, Mrs. Fleming, Mr. J. C. Pollock, Mr. D. Mair, Mr. Hill, Mr. H. Manisty, Mr. Paton, Mr. G. McAllister, and Mr. F. B. Simons.

From Suez—Mr. J. Simson, Mr. and Mrs. Carstairs, Mr. G. F. Clifton, and Sigr. Pelastri.

PASSENGERS SAILED.

Per *Columbian*, 19th, :

For Southampton—Mr. A. J. Symonds and four children, Mr. Brown and four children, Mrs. Menzies and infant, Mr. D. Hogarth, Colonel and Mrs. Walker and two infants, Mrs. Hardy and three children, Colonel Heights and three children, Mrs. McGrath and infant, Colonel and Mrs. J. M. L. Farrington and two children, Mrs. Wilson and child, Mrs. Saunders, Miss Lizzie Hamilton, Mrs. Corbett, Mrs. Sanderson, Mrs. Lilly and three infants, Mrs. Edward Bigg, General and Mrs. Forster and child, Mr. Wallace Owen, Captain Swanson, Major Angelo, Mrs. Berkley and four children, Captain C. H. Bergman, Miss. Maidment, Mrs. James Ridings, Mr. G. F. Wilson, Major Bulgar, Captain C. C. Oldfield, Colonel and Mrs. Cotton and child, Major Baring, Lieutenant Bidduiph, Assistant Surgeon Giraud, Capt. Plowden and 2 children, Mrs. Lilly and 3 children, Mr. G. Barratt, Mrs. King and child, and Mr. R. Lish.

For Marseilles—Mr. and Mrs. Simson and two infants, Sir. H. Peely, Miss. Innes, Mrs. J. M. Lewis and four children, Mr. W. W. Kettlewell, Mr. and Mrs. Thomas H. Cowie and infant. Mr. T. W. Smyth, Reverend J. Baly, Monsieur Meiffe, Mrs. D. G. Robinson and child, Reverend A. and Mrs. Miller, Mr. E. W. Ravenscroft, Mr. C. W. Joseph, General Haly, Colonel and Mrs. Clarke and three children. Mr. R. G. Clarke, Mr. F. Day, Mr. Zamoyske, Captain Halifax, and Mr. Robret Rust.

For Suez—Brigadier General and Mrs. Goodwin, Surgeon N. J. Grant, Lieutenant-Colonel S. J. Hire, Lieutenant-Colonel Stafford, Mr. T. Dels, Mr. Felton, Mr. A. T. Frasar, Mr. Beattie, Mr. Frederick Page, Reverend N. Honiss and child, Mr. W. Manspach, Rev. W. Peterson, Capt. Ford, and Rev. P. Macken.

For Aden—Mr. D. Byramjee, Mr. John W. Smyth, C. S, and Mr. Geo. Handasyde Dick.

DOMESTIC OCCURRENCES.

MARRIAGE.

THORLEY—TEASDALE—March 16th, at Christ's Church, Byculla by the Rev. G. C. Reynell, Mr. William Thorley, to Sarah Louisa Teasdale.

DEATHS.

BURGESS.—At West Newton, Maine, U. S. January 1st. 1870, Rev. Ebenezer Burgess, formerly missionary at Ahmednuggur.

TALLER—March 15th, at the London Mission House, Salem, the Rev. H. Taller, of cholera.

ELLIS—At Jessore, on the 17th March 1870, of diphtheria, May Blunt, the infant daughter of Revd. R. J. and Mrs, Ellis, aged 2 years and 4 days.

DALEY—March 18th, at Grant Road, Eliza Thurnam, wife of Mr. Charles Daley, Surveyor, aged 48 years, deeply regrettd.

THOMPSON—March 21st, at Poona, Courtney Wade, the beloved child of Lieut-Colonel C. Thomson, Commanding H. M.'s 9th Regt, N. I.. aged 8 months and 5 days.

BROWN—March 19th, at Tardeo, Brown, Brown, Manager of the Oriental Spinning and Weaving Company's Mill, deeply regretted by a large circle of friends.

BUTLER—March 21st. at Colaba, Fannie Agnes, the beloved wife of W. C. Butler, Esq.

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